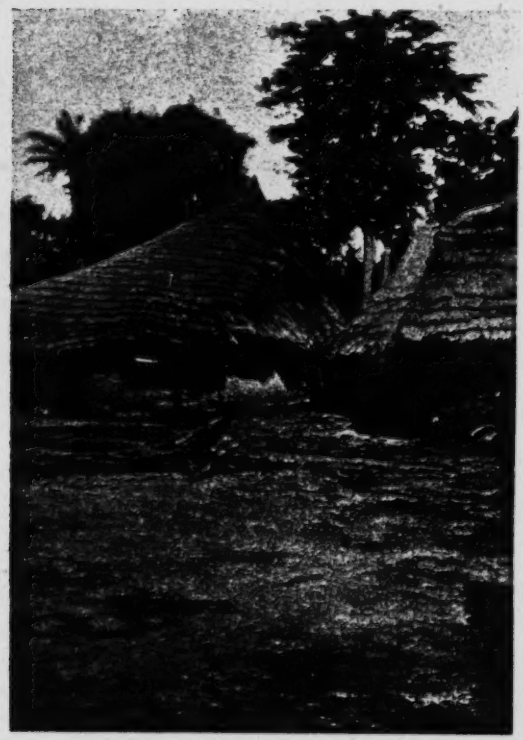
1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kagoro

PLATE 9

342
415
351



A KAGORO HOUSE

[see p. 90

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

342 a hollow groove where a mat or shield might be fixed. Within the hall is a bigger apartment, with a mud shelf over the inner [352] doorway, and with a low wooden bed of palm fronds or bamboo on either side—one for the wife, the other for her family. The inner walls are only some three or four feet high and are either made of red mud or mud blackened with charcoal. Sticks or horns are stuck in them as pegs and the women use low wooden stools. Another double doorway leads to an inner chamber, which is much higher and contains a mud granary on little legs. There is a circular passage-way round this, which is sometimes ceilinged and above which is an attic. The granary is always [177] to the south and the roof is supported by bamboo poles; an egg or bottle is commonly put at the apex for luck. From the outside the huts appear to be round in shape, with the addition of the low oblong verandah roof. The floors, and sometimes the whole compound, are trampled hard, and bits of shard or even cowries are added for ornament. Outside the entrance [351] palm logs, some six feet in length, are let into the ground perpendicularly, and are used as palaver centres.

142 The Kagoro are small in stature, the men slim and well built, [273] the women ungainly. As a race they are debased by excessive [356] drinking. Their heads are somewhat conical in shape, as infants' [482] heads are massaged to prevent their becoming broad, like those of load-carriers whom they despise.

302 Women have their heads shaved from the time they are six 304 years old, and at the age of seven or eight their lips are pierced for the reception of small wooden plugs about one inch in diameter and three-quarters of an inch in depth. These are, however, not universally worn. Young girls wear a loose girdle of native 291 string, which is exchanged for a bunch of leaves in front and a thick stem of plaited palm fibre with a broad base behind, hung from two strings. This is a symbol of marriage, though very old women may discard it in favour of leaves. Widows [765] are obliged to exchange it for leaves during the period of mourning, which lasts from ten to sixty days, when they must also allow their hair to grow and plaster their bodies with red earth and grease.

301 Beads and horse-hair are made into necklaces, beads and beans into finger-rings. Open brass bracelets and ear-rings of blue glass beads, string or sticks, are worn by both sexes, the latter only in a man's left ear. Old women sometimes wear an iron band round the calf of the leg, while men wear light iron chains round their necks and waists, especially when they are courting.

302 Both sexes smear their bodies with red earth, and for feasts men habitually coat their legs with it to the knee, while women add a black stripe an inch wide from forehead to navel, and sometimes an additional narrow line on both sides. These lines may